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August, 1873.

THE ARMOURY:

A MAGAZINE OF

Weapons for Christian Warfare.



Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, and the one supporting the other.—MILTON.

The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind.

ADAM SMITH.

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Our zealous and faithful associates in the work of Protestant Education, the members of "The Royal Nassau Lodge" at "The Grand Protestant Association of Loyal Osmegem of England," met in the evening of the 11th July, and had a Tea and Soiree in the great hall of the Protestant Institute. Several animated addresses were delivered, by different brethren, to a very enthusiastic assembly, and the following resolutions were moved, seconded, and carried unanimously:—

- I. That this meeting sympathizes with the victim of the "Galley Convent Case," and rejoices to learn that she is safely restored to her family in Drypool.
- II. That, notwithstanding the lapse of time, the Anniversary of the Victory of the Boyne should still be gratefully commemorated by all true British Protestants.
- III. That as Roman Catholics are preparing at the next General election to vote as Roman Catholics, it is incumbent on Protestants to vote as Protestants, and so secure the maintenance of social, civil, and religious liberty in this great Kingdom.

The next Financial Committee Meeting will be held on the first Wednesday of August, the 6th, at Eight o'clock in the evening.

THE ARMOURY.

AUGUST, 1873.

Rome's Shadow on the Soil.

NOW that the *Curia* is pluming itself on the recent change of Government in France, and prognosticating (prematurely enough!) the restoration of the Pope to his vanished "temporal power," it is well to remember how that power was wielded, and with what results, while it was still retained. The lively sketches drawn by M. About, and first published in the *Moniteur Universel*, carry with them their own verification. It was not without reason that the facts brought to light in "The Roman Question" drew down upon its author the malediction of the Pontifical Government. But if it was important then that those facts should be known, it is not less important now that they should not be forgotten. Here, for example, is a specimen:—

"In 1847 the country lands subject to the Pope were valued at about £34,800,000 sterling. The province of Benevento was not included, and the Minister of Commerce and Public Works admitted that the property was not estimated at above a third of its real value. If capital returned its proper interest, if activity and industry caused trade and manufactures to increase the national income as ought to be the case, it would be the Rothschilds who would borrow money of the Pope at six per cent. interest.

"But stay! I have not yet completed the catalogue of possessions. To the present munificence of nature must be added the inheritance of the past. The poor Pagans of great Rome left all their property to the Pope, who damns them. They left him gigantic aqueducts, prodigious sewers, and roads which we find still in use, after twenty centuries of traffic. They left him the Coliseum for his Capuchins to preach in. They left him an example of an administration without an equal in history. But the legatee undertook to pay the debts of the succession only up to the amount of the goods in the inventory.

"I will no longer conceal from you that this magnificent territory appeared to me in the first place most shamefully cultivated. From Civita Vecchia to Rome, a distance of some sixteen leagues, husbandry struck me in the light of a very rare accident, to which the soil was but little accustomed. Some pasture-fields, some land in fallow, plenty of brambles, and at long intervals a field with oxen at plough,—this is what the traveller will see in April. He will not even meet with the occasional forest which he finds in the most desert regions of Turkey. It seems as if man had swept across the

land to destroy everything, and the soil had been taken possession of by flocks and herds.

"The country round Rome resembles the road from Civita Vecchia. The capital is girt by a belt of uncultivated but not unfertile land. I used to walk in every direction, and sometimes for a long distance; the belt seemed very wide. However, in proportion as I receded from the city, I found the fields better cultivated. One would suppose that at a certain distance from St. Peter's the peasants worked with greater relish. The roads, which near Rome are detestable, became gradually better; they were more frequented, and the people I met seemed more cheerful. The inns became habitable, by comparison, in an astonishing degree. Still, so long as I remained in that part of the country towards the Mediterranean of which Rome is the centre, and which is more directly subject to its influence, I found that the appearance of the land always left something to be desired. I sometimes fancied that these honest labourers worked as if they were afraid to make a noise, lest, by smiting the soil too deeply and too boldly, they might wake up the dead of past ages. But when once I had crossed the Apennines, when I had got well to windward of the capital, I began to inhale an atmosphere of labour and pluck that cheered my heart. The fields were not only dug, but manured, and, still better, planted and sown. The smell of manure was quite new to me. I had never met with it on the other side of the Apennines. I was delighted at the sight of trees. There were rows of vines twining round elms planted in fields of hemp, wheat, or clover. In some places the vines and elms were replaced by mulberry-trees. What mingled riches were here lavished by nature! How bounteous is the earth! Here were mingled together, in rich profusion, bread, wine, shirts, silk gowns, and forage for the cattle. St. Peter's is a noble church, but, in its way, a well cultivated field is a beautiful sight! I travelled slowly to Bologna; the sight of the country I passed through, and the fruitfulness of honest human labour, made me happy. I retraced my steps towards St. Peter's; my melancholy returned when I found myself again amidst the desolation of the Roman Campagna.

"As I reflected on what I had seen, a disquieting idea forced itself upon me in a geometrical form. It seemed to me that the activity and prosperity of the subjects of the Pope were in exact proportion to the square of the distance which separated them from Rome: in other words, that the shade of the monuments of the eternal city was noxious to the cultivation of the country. Rabelais says the shade of monasteries is fruitful; but he speaks in another sense.

"I submitted my doubts to a venerable ecclesiastic, who hastened to undeceive me. 'The country is not uncultivated,' he said; 'or if it be so, the fault is with the subjects of the Pope. This people is indolent by nature, although 21,415 monks are always preaching activity and industry to them!'"

The Prince of Wales's Ancestry.

"THEM that honour Me I will honour," is a truth attested by the fortunes of empires, not less than by the pages of Holy Writ. Among its many historical illustrations, however, few are more striking than that which is presented in the following paragraphs, for which we are indebted to the masterly work of Mr. Gill.*

"It is well worth the while to glance at the respective fortunes of the Albertine and the Ernestine line of Saxony—the representatives of the successful Maurice and the descendants of the afflicted John Frederick. History records no more glorious piece of poetical justice than the present plight of these two families. The Saxon electors of the Albertine line sprung from Augustus, brother of Maurice, were unfaithful to the Reformation, and fell from the leadership of Protestant Germany, which passed to the House of Hohenzollern. They proved laggards to Protestantism, and finally apostates from Protestantism. Elector John George played a most unworthy part during the Thirty Years' War—held aloof from the elector Palatine, saw Protestantism rooted out of Bohemia and assailed throughout Germany, fawned upon its exterminator Ferdinand II., became the reluctant ally of Gustavus Adolphus, and then hastened to abandon the Swedes and to fight for the House of Austria and the Church of Rome. Elector Augustus Frederick in 1697 bought the tarnished and troublesome crown of Poland, and gave up his Lutheranism in part payment thereof. The Roman Church had little cause to glory over this begetter of innumerable bastards; but his apostacy involved that of his family, and inflicted a popish ruling house and a popish court upon the Protestant people of Saxony. His son Augustus, in whom was continued the disastrous connection between Poland and Saxony, conspired with Austria, France, and Russia for the undoing of Prussia under Frederick the Great, and brought upon his Saxon subjects unutterable calamities during the Seven Years' War. Elector Frederick Augustus became a king of Napoleon's making, cherished a benefactor in the foreign master of Germany, fought for his patron when the Fatherland rose against her oppressor, and was punished by the loss of nearly half his dominions made over to Prussia at the Congress of Vienna. From the vassal of France the ruling house of Saxony has sunk into the jackal of Austria, delivered up to her Count Teleki, whom it thus placed in the position which drove him to suicide, partakes her abhorrence of Italian freedom and intimates her adhesion to the Neapolitan Bourbons. Of a truth the Albertine line of Saxony is reaping as it has sown, is finding its reward even here. So is the Ernestine line. The numerous descendants of John Frederick clung steadfastly to the faith for which he had lost a large electo-

* "The Papal Drama," by T. H. Gill. London: Longmans, 1866. Page 222, n.

rate and taken up with a petty dukedom. In the seventeenth century they produced a Protestant hero and a Protestant saint, Bernhard of Saxe-Weimar and Ernest the Pious of Saxe-Coburg. Bernhard, the chief German champion of Protestantism during the Thirty Years' War, would have left a mighty name and become a great potentate but for his early death. The greatness of the race, however, was only deferred—and deferred to be marvellously magnified. In 1814 Charlotte of England fell in love with Leopold of Saxe-Coburg, of the posterity of John Frederick; their brief union was but the beginning of exaltation to this favoured race. While the posterity of his oppressor Charles V. has been long extinct, while the representatives of his betrayer Maurice hold a shortened and a tarnished sceptre, the descendants of the Protestant martyr sit on three European thrones, occupy the highest place among the great ones of the earth. They reign over that Belgium which Charles ruled, and in that Ghent where he was born; they bear sway in that Portugal which his son Philip reckoned among his many realms. But above all, for them has been reserved the crown of Great Britain, the chief place in the free English commonwealth, the chief place in that empire on which the sun never sets; the sceptre of the Indies has passed into their hands. Vast, powerful, and gorgeous as was that Spanish monarchy which obeyed Charles V., the posterity of John Frederick preside over an empire still wider, more splendid, and more mighty. The descendants of the despoiled prince sit on the most glorious of earthly thrones; the descendants of the Protestant martyr reign over the chief among Protestant nations. 'Let Thy work appear unto Thy servants, and Thy glory unto their children.'

The Canon Law in England.

WHILE the result of the various trials in the case of O'Keefe v. Cullen is still pending, it is important to observe that whatever may be decided as to the force of Papal Canon Law in Ireland, in England it has had full validity for more than twenty years. To secure for it that validity was the prime object of the Papal Aggression. Too commonly overlooked, it yet should be constantly remembered that the one great purpose of that Aggression was the introduction into Britain of the Canon Law of Rome. The Papal creation of Romish dioceses was but a means to this end. Thus, Cardinal Wiseman in his manifesto pleaded for the new dioceses on the express ground that "*the Canon Law is inapplicable under Vicars Apostolic.*" The tyranny of this Canon Law may be partly estimated from the dread with which it was regarded by Romanists themselves. In 1837 and again in 1839 an influential body of

Romish laymen, peers and commoners, petitioned the Pope (Gregory XVI.) against its introduction. The petition of the priests, too, prayed expressly "*that the rank of Bishops in Ordinary may NOT be granted to the Vicars Apostolic of England. . . .*" Notwithstanding these petitions, however, the cabal at the Roman Propaganda had in 1847 determined on that "insolent" and "insidious" aggression which aroused the indignation of the country in 1850. In exposing these manoeuvres before the House of Commons, Mr. Henry Drummond* read a letter written by a priest but a few weeks previously :—

"I have information from Rome that there is prepared a brief to force upon us the canon law of the DIOCESE OF ROME. By that law bishops are, under their primate, absolute masters of all Church *temporalities*: and the great motive for the creation of a mock hierarchy was the introduction of the same canon law, and the annihilation, consequently, of all hope of *reviving the old free canon law of England* amongst us. THUS WOULD ROME SUCCEED FOR THE FIRST TIME SINCE THE CONQUEST in her darling object—the introduction of her own canon law into England, to be enthroned upon the ruins of our ancient and homely canon law; an object not the less cherished by her now that almost every Catholic country in the world, even Piedmont and Sardinia at last, has rejected her legislation."

Another priest said :—

"It is true that they pretend to confine it to spirituals, but with the Cardinalites the *distinction of spirituals and ecclesiasticals* is not recognised; . . . Cardinal Wiseman is determined to be paramount in spirituals first, and then in temporals. If he succeed, all liberty is lost to us poor clergymen; AND SUCCEED HE WILL UNLESS PARLIAMENT INTERFERE TO SAVE US."

But what does Canon Law mean as applied to the nation at large? It means the transference of sovereignty from Queen Victoria to Pio Nono. It means that the right of Parliament to legislate—unless in complete subserviency to every requirement of Canon Law—should cease and determine. It means that priests—when guilty even of treason or murder—should not be amenable to the civil tribunals. It means that Protestantism should be punishable—as in the days of Ridley, and Latimer, and Hooper, of John Rogers and Anne Askew, it was punishable—with confiscation of goods, with imprisonment, with death; and that every suspected man should purge himself to the satisfaction of a severe and vigilant tribunal, or die by fire.†

Punica Fides.

THE Church of Rome dispenses with the solemn sanction of oaths, and opens a wide door to perjury. Upon this point we call attention to "*Bailly's Moral Theology*" (5 vols.), which was returned to the Royal Commissioners in 1826 as *one of the books which every scholar is obliged to purchase at his own expense*. It is

* March 20, 1851.

† *Vide the Decretals, passim.*

there laid down (vol. ii., p. 119): "A promissory oath obliges, under the penalty of mortal sin, to do that which is promised in the oath, *unless a legitimate cause excuses; but there are many causes which prevent or take away the obligation of an oath.*" There are, then, seven causes enumerated which *prevent* any obligation being induced by an oath at all; and of these the third is "the hindering of a greater good which is opposed to the thing promised by the oath." So that if a man takes an oath and there afterwards appears some greater good, that might result if he had not taken it, the oath involves no obligation. Again, the seventh clause, excusing from the obligation of an oath, is, "The limitation, either expressed or even silently understood, of the intention of the swearer;" for in every oath "certain general conditions are included by law and custom," one of which is, "*salvo jure alieno*"—*i.e.*, saving the right of another—which is explained to the students to mean, saving the right of any superior. Next, there are enumerated five causes which *take away* the obligations of an oath after an obligation has been imposed. One of them is, "If the thing sworn becomes impossible or unlawful on account of the prohibition of any superior." So that if a man takes an oath, and afterwards his priest or bishop, or the Pope, is pleased to prohibit the observance of it, the obligation ceases. The *secunda secundæ* of Thomas Aquinas holds an important place among the standards of the college. Now upon this subject St. Thomas says: "There are four cases in which an oath accepted by another can be made void without the consent of that other." That is, you take an oath to your neighbour, and he believes you intend to do what you swear; but, according to St. Thomas, there are four cases in which it can be made void. One is, "When there is any doubt whether the oath was valid or not valid, lawful or unlawful;" another is, "When the public good is concerned, which ought always to be preferred to private good." Now, let me ask what possible security a man can have by means of an oath—which may be prevented from imposing any obligation, or the obligation of which may be made to cease and determine, by such casuistries as these? Another of the standards of Maynooth is the work of Antoine. He quotes the celebrated passage from the 16th Canon of the 3rd Lateran Council: "Those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institution of the Fathers" (vol. iii., p. 379). Now remember that is from the standard ethical theology of Maynooth, as returned by the professors and the president to the British Parliament, which supports that college. Their standard class-book of Canon Law is Reiffensteul, who lays down that "all oaths taken by any man whatsoever in any public capacity, are totally null and void when taken contrary to the interests and utility of the Church." This suggests an important practical remark. When political power was granted to the Roman Catholics, the interests of the Protestant Established

Church were supposed to be protected by a Papal oath. But we have a parliamentary return, made in 1838, from the Bishop of Malta to the Secretary for the Colonies, declaring that the oath by which the established religion is sought to be protected, and in which, as in every other oath, the right of the superior must be tacitly reserved by him who swears—that this oath is *declared to be not approved by the Pope*. Now, it is laid down in every class-book in the College of Maynooth, that this single circumstance completely abrogates the oath. Then I ask, Is not perjury branded on the brow of Popery?—*Lecture on Maynooth Grant: Dunn.*

Paganized Christianity.

IT may seem to some persons too severe to say that Popery is a unique specimen of Paganized Christianity, but what else can we say in presence of fetishism like this? The following, taken from Robinson's "Romanism in Ceylon, India, and China," is a translation—as accurate as can be given—of the first part of one of the amulets commonly worn as a charm by the Romanized Hindus. The original is written in rude Tamil, on leaves about an inch square :—

"May Jesus aid! Amen, Jesus. May the Father, the Son, and the Holy Spirit, and the Mother Mary keep my head and neck. May St. Michael, the archangel, protect me in front and behind. May the archangel Gabriel, with his attendant angels, guard my right shoulder. May the archangel Raphael guard my left shoulder. May the nine companies of angels defend my back and breast. May the twelve apostles take charge of my navel. May the seventy-two disciples protect my loins. May the eleven thousand virgins keep the lower part of my abdomen, and my thigh and knee. May all the saints of heaven watch over the calf of my leg, and the upper surface and the sole of my foot. I take God the eternal Father for my defence. I swear by the sacred feet of the divine mother St. Mary, who possessing the six attributes, together with the Holy Trinity, above the eleven orders, in ineffable splendours is enthroned in heaven. I bind all around, above, and beneath, the eight regions, the sixteen points, the square, the circle, and the thirty-two divisions. I conjure to quiet all the enemies proceeding from those quarters. I restrain the serpent's venom, whatever flies, whatsoever creeps, and the wild beasts that walk. I devote sorcery, imprecations of selfish influence, demoniacism, magic materials deposited under ground, waiting demons transfixed to trees, fiends and devils, philtres, and other charmed substances, and enchanted writings, to be broken all and burned. I doom to be broken and burned the devils who contended with the invisible armies of heaven, and were cast out. I make this conjuration by the 6,666 stripes endured by our Lord Jesus Christ. I do so by the

angels and the cords in the angels' hands. My enchantment is powerful. It rests on the grace of my almighty priest Jesus. May it stand, O thou eternal God! Amen, Jesus."

Such are the charms written either on ola or on paper by the Popish priests of Goa and sold by them to the people.

For a similar specimen from the Singalese, see Selkirk's "Recollections of Ceylon," p. 388.

The Dauntlessness of Burnet.

AMONG the many noble qualities which combined to fit Burnet for the distinguished part assigned him in the critical enterprise of the Revolution, few were more conspicuous, none more necessary, than his dauntless courage. Our great historian, speaking of the state of affairs at the Hague and in England a year before the Prince of Orange sailed from the Maese for Torbay, says :—

"The great object of William now was to unite in one body the numerous sections of the community which regarded him as the common head. In this work he had several able and trusty coadjutors, among whom two were pre-eminently useful, Burnet and Dykvelt.

"The services of Burnet indeed it was necessary to employ with some caution. The kindness with which he had been welcomed at the Hague had excited the rage of James. Mary received from her father two letters filled with invectives against the insolent and seditious divine whom she protected. But these accusations had so little effect on her that she sent back answers dictated by Burnet himself. At length, in January, 1687, the King had recourse to stronger measures. Skelton, who had represented the English Government in the United Provinces, was removed to Paris, and was succeeded by Albeville, the weakest and basest of all the members of the Jesuitical cabal. Money was Albeville's one object ; and he took it from all that offered it. He was paid at once by France and Holland. Nay, he stooped below even the miserable dignity of corruption, and accepted bribes so small that they seemed better suited to a porter or a lacquey than to an Envoy who had been honoured with an English baronetcy and a foreign marquisate. On one occasion he pocketed very complacently a gratuity of fifty pistoles as the price of a service which he had rendered to the States General. This man had it in charge to demand that Burnet should no longer be countenanced at the Hague. William, who was not inclined to part with a valuable friend, answered at first with his usual coldness : 'I am not aware, sir, that since the doctor has been here he has done or said anything of which His Majesty can justly complain.' But James was peremptory ; the time for an open rupture had not arrived ; and it

was necessary to give way. During more than eighteen months Burnet never came into the presence of either the Prince or Princess; but he resided near them; he was fully informed of all that was passing; his advice was constantly asked; his pen was employed on all important occasions, and many of the sharpest and most effective tracts which about that time appeared in London were justly attributed to him.

"The rage of James flamed high. He had always been more than sufficiently prone to the angry passions. But none of his enemies, not even those who had conspired against his life, not even those who had attempted by perjury to load him with the guilt of treason and assassination, had ever been regarded by him with such animosity as he now felt for Burnet. His Majesty railed daily at the doctor in unkindly language, and meditated plans of unlawful revenge; even blood would not slake that frantic hatred. The insolent divine must be tortured before he was permitted to die. Fortunately he was by birth a Scot; and in Scotland, before he was gibbeted in the Grassmarket, his legs might be dislocated in the boot. Proceedings were accordingly instituted against him at Edinburgh: but he had been naturalised in Holland: he had married a woman of fortune, who was a native of that province: and it was certain that his adopted country would not deliver him up. Determined to kidnap him, ruffians were hired with great sums of money for this perilous and infamous service. An order for three thousand pounds on this account was actually drawn up for signature in the office of the Secretary of State. Lewis was apprised of the design, and took a warm interest in it. He would lend, he said, his best assistance to convey the villain to England, and would undertake that the ministers of the vengeance of James should find a secure asylum in France. Burnet was well aware of his danger: but timidity was not among his faults. He published a courageous answer to the charges which had been brought against him at Edinburgh. He knew, he said, that it was intended to execute him without a trial: but his trust was in the King of kings, to whom innocent blood would not cry in vain, even against the mightiest princes of the earth. He gave a farewell dinner to some friends, and, after the meal, took solemn leave of them as a man who was doomed to death and with whom they could no longer safely converse. Nevertheless he continued to show himself in all the public places of the Hague so boldly that his friends reproached him bitterly with his foolhardiness."^{*}

^{*} Macaulay's History of England, vol. ii., p. 240-242.

Among the authorities adduced in support of these statements, the historian gives the very words of the French king to his ambassador at St. James's; and we here subjoin the passage not only that our readers may see how very real was the danger by which Burnet was menaced, but also that they may be able to compare the courtly designation of this great divine, "*ce scélérat*," with the vulgar abuse which the popish party have never ceased to bestow upon him:—

Dates from an Old Almanack.

WE have selected and literally translated the following passages from the "History of France" by Emile de Bonnechose, a work adopted by the Royal Council of Public Instruction for the normal schools, and by the Minister of War for the special military school and for every branch of the French army.—Published in 1839, at Paris, by L. Hachette.

"In 1409 the Council of Pisa deposed two Popes and proclaimed Alexander V.—thus there were three Popes instead of two. Alexander died and was replaced by a former pirate, who took the name of John XXIII. He being convicted of dreadful crimes was deposed, and Martin V. was chosen and considered as legitimate Pope. Gregory XII. had abdicated, but Benedict XIII. opposed it to his death."—*Pp. 240, 241, Vol. I.*

"About 1481 Louis XI. created the Virgin Mary Countess of Boulogne, and never undertook a cruel or perfidious act without first having implored her aid."—*Page 269, Vol. I.*

"John Huss and Jerome of Prague were burned by order of the Council of Constance about 1414."—*Page 241, Vol. I.*

"Alexander Farnèse, Pope Paul III., instituted the order of Jesuits about 1531, founded by Ignatius de Loyola. The object of this order was to resist heresy, to convert the world to the Roman faith, and submit it to the Pope whom the Jesuits recognized as infallible concerning the faith. The Pontiff names the General of the order, and all the members vow obedience to him."—*Note to Page 324, Vol. I.*

"In 1535 Francis I. persecuted and tortured the Protestants, and having found affixed to his door a violent placard against the Mass, resolved to appease Heaven by summary vengeance. A procession was formed, the Bishop of Paris carrying the holy Sacrament, preceded by cardinals, bishops, and priests, and followed by the King bareheaded and a torch in his hand, the Queen, Princes, 200 gentlemen, the Parliament, justices, and ambassadors. In six of the principal places a platform was erected for the holy Sacrament, and close by, a scaffold and a pile; in these places six unfortunate Protestants were burnt alive, amidst the howlings and curses of the populace. The King had ordered the victims to be strapped to an elevated

"Qui que ce soit," says Lewis, "qui entreprenne de l'enlever en Hollande trouvera non seulement une retraite assurée et une entière protection dans mes états, mais aussi toute l'assistance qu'il poura désirer pour faire conduire sûrement ce scélérat en Angleterre."

Lewis to Barillon. Decbr. 30, 1687.
Jany. 9, 1688.

machine which in lowering them into the burning pile and elevating them by turns prolonged their agonies. At each station the King gave his torch to the Cardinal of Lorraine, then joined his hands and remained humbly prostrated imploring Divine mercy for his people, and waiting till each victim had perished in torture. The ceremony ended with high Mass and a feast, where the King declared if his own children became heretics he would sacrifice them. This horrible procession, ordered by the King in hatred of the spirit of independence, was followed by an edict which banished the Protestants, confiscated their property, and forbade any books to be published under pain of death."—*Pp. 324, 325, Vol. I.*

"In 1546 several thousand Vaudois on the borders of Provence were in communion with the Calvinists. Francis I. permitted the first President of the Parliament of Aix to execute a sentence pronounced against them for five years. Twenty-two villages were burnt and sacked; the inhabitants, surprised during the night, were hunted to the rocks, lighted by the fires that were consuming their houses: the men perished by torture, the women by violence. At Cabrières seven hundred men were slain in cold blood, and all the women were burnt; and, according to the sentence, the houses were razed to the ground, the woods cut down, the trees in the gardens torn up, and in a short time this fertile country became a desert. This frightful massacre was one of the principal causes of the civil (called 'religious') wars which desolated France so long."—*Page 331, Vol. I.*

"In 1515 the throne of Rome was occupied almost without interruption by a succession of Pontiffs whose spirit was the most opposite to Christianity. After the scandalous and immoral Alexander VI. appeared Julius II., a warlike Pope, whose ambitious pride caused rivers of blood to flow. The ostentatious and frivolous Leo X. followed, and put the finishing stroke to the scandals of the Church. The construction of the magnificent monuments of Leo, and especially St. Peter's at Rome, required enormous sums. The Pope sold his pardons to the faithful; monks travelled through Europe and trafficked in Roman indulgences, even in taverns and disorderly houses, when appeared Luther, that extraordinary man, a monk of the order of Augustines, and thundered against the guilty traffic of the Pontifical court and endeavoured to reform the abuses of the Church, which caused the name of reform to be given to the revolution he effected, and which required two centuries to accomplish. At the diet of Worms he attacked auricular confession, the intercession of saints, the dogma of purgatory, that of transubstantiation, the celibacy of the priests, and the authority of the Church."—*Pp. 300-312, Vol. I.*

"In 1559 Cardinal de Lorraine instituted a Parliament with authority to punish those of the reformed religion. Fire became the

common means of persecution, and the ferocity of the sentences was such that it received the name of the 'Burning Chamber.'—*Page 346, Vol. I.*

"On the 24th August, 1572, the Massacre of St. Bartholomew took place. Every effort was employed to attract the greatest possible number of Protestants into Paris. Charles IX., with this view, purposely worked on their fears, and gave them to understand that they must be in full force in case of surprise and danger. They came in great numbers, and the plans were at once prepared for the bloody work. A council was held at the Tuileries, the Queen at their head: the parts were allotted, and the execution was to commence at day-break on St. Bartholomew's day. The assassins for recognition wore a scarf on the left arm and a white cross on the hat. At daybreak Catherine de Medicis, impatient, gave the signal by the clock of St. Germain l'Auxerrois. At the sound of the dismal bell the assassins filled the town, and a band of soldiers first surrounded the house of Coligni. The doors are opened in the name of the King; the murderers ascend, and find the Admiral at prayer. 'Are you Coligni?' asked Bême, the chief of the band, threatening him with his sword. 'Yes, it is me,' answered Coligni; 'young man, respect my white hairs.' For all answer Bême struck him repeated blows, mutilated him, and threw his body into the street, where Henri de Guise waited for it and trampled it under his feet. Already death was everywhere. The Protestants rushed half-dressed from their houses at the sound of the alarming bell and cries of their perishing brothers, and were murdered by thousands. The carnage lasted three days in Paris, where five thousand persons lost their lives. One jeweller boasted of having slain more than four hundred Protestants in one day himself. The King fired from a window in the Louvre on the fugitive Protestants, and afterwards went to insult and rejoice over the half-destroyed remains of Coligni. The third day he went to Parliament and audaciously justified his conduct. Royal orders were sent to the provinces for similar massacres. Meaux, Angers, Bourges, Orleans, Lyons, Toulouse, Rouen, became the theatre of the most horrible scenes. The Vicomte d'Ortez commanding at Bayonne, wrote to the King: 'Sir, I have only found in the town good citizens, but not one executioner.' The Comte de Tendes in Provence sent the same answer; several governors refused to obey. The death of the above nobleman was sudden and premature. A great number of Catholics joined the reformation from horror of this massacre, and another civil war followed. The defence of La Rochelle by the Protestants was heroic; it lasted six months, and cost immense sums and twenty thousand men on the Catholic side. Charles IX. languished after the massacre of St. Bartholomew, and often seemed a prey to delirium, during which he saw before him the spectres of his victims. He expired May 30, 1574, barely twenty-four years of age. Rome re-

ceived the intelligence of the massacre with enthusiasm. Pope Gregory XIII. ordered salutes of cannon and a solemn mass in honour of the day."—*Page 363, Vol I.* (This is but a very slight sketch of these terrible events.)

"Henry IV. granted the Edict of Nantes in 1598, and one of the first and most fatal acts of Louis XIV. was the revocation of it in 1685.

The Protestants were living peaceably and inoffensively towards the Government, and were distinguished by the purity of their lives and industrial activity. Louis, notwithstanding, had always regarded them with hatred and rage. Being very little instructed in the difference of religion, he was offended at the public profession in his kingdom of opinions contrary to his own; and the absolute authority he considered he had over the life and property of his subjects extended to their consciences, and his cruel persecutions of the Protestants were suggested by his pride more than his devotion. For some time he had meditated the ruin of their churches. Numerous conversions were effected by threats, by violence, or bought by weight of gold. The unfortunate Protestants saw themselves successively despoiled of all their rights and all their privileges: their ministers were forbidden to wear the ecclesiastical robe, to visit the sick or the prisons; their professors were forbidden to teach languages, philosophy, theology; their schools were destroyed, and the gifts to their consistories were transferred to the Roman Catholic hospitals; art and force were employed to take from them the superintendence of their children. Thrust out from all public functions, they applied themselves to industry, which owed to them its rapid progress. Colbert protected them; but at his death Louvois, his envious rival, in concert with Michael le Tellier his father, Chancellor of France, and Madame de Maintenon, persuaded Louis to sacrifice them. The numerous blows laid on them by Louis prevented their taking any means for their defence when on the 22nd October, 1685, appeared the order which revoked the Edict of Nantes. It forbade throughout the whole kingdom the exercise of the reformed religion, ordered all its ministers to leave France in fifteen days, ordered parents and tutors to bring up children in the Roman Catholic faith. Emigration was forbidden on pain of the galleys and confiscation of property. Roman Catholic preachers traversed the towns peopled by Protestants; and where their missions were useless or powerless they had resort again to dragonades (billeting Popish soldiery on the Protestant inhabitants) to convert them by force. Before this order the Government had already several times sent dragonades to the determined adherents with license to act towards them with every excess till their conversion was extorted. Atrocious and innumerable violences were committed: those who resisted these barbarous orders were condemned to the gibbet and galleys, the ministers were broken alive.

A hundred thousand industrial families escaped from France; foreign countries received them with open arms, and were enriched by their industry at the expense of their native country. These detestable proceedings redoubled the hatred of the Protestant people against the King, and increased their resources and forces in weakening those of the nation; they formed among themselves several regiments of French refugees, who became more than once a terror to the persecuting monarch."—Page 44, Vol. II.

"About 1389 Urbain VI. and Clement VII., two Popes, were distinguished one by his ferocity the other by his robberies, and shook the faith of the Christian world by loading each other with anathemas."—Page 224, Vol. I.

Reviews.

I. Blending Lights; or, the Relations of Natural Science, Archaeology, and History to the Bible. By the Rev. WILLIAM FRASER, LL.D. London: Nisbets.

This is one of the most satisfactory works which has been issued on this subject. It originated in a desire to provide thoughtful and inquiring young men with an antidote to errors, which the wide experience of Dr. Fraser, as a leader in education, and a Christian minister, had seen to be widely prevalent. The author examines the views of scientific men, in reference to Scriptural statements, and successfully shows that all the scientific discoveries of the present times, rightly interpreted, confirm and illustrate the truth of the Bible. We most cordially recommend this valuable volume not only to young men, but to the Christian community at large.

II. Pew and Pulpit Photographs. By ROGER RUBRIC. London: Longmans. 1873.

Five of these photographs are before us:—"The Church and the Dissenters;" "The Church and the Ritualists;" "The Church and the Bishops;" "Life and Conscience, a Poem for Young Men"; and "Satire Satirized, or Our New Morality." They are all in verse; but even in respect of the versification they are creditably distinguished from the multitude of commonplace rhymes which by their writers are printed as poetry. But their versification is their least merit. They are terse, trenchant, telling—and what gives them special value—they are alas! too true. They speak no "smooth things;" they prophesy no "deceits." But they are well written, and marked by much power. We rejoice to see such power so well directed.

From the same publishers we have

III. Religion a Grand Mistake. Shown by a Clergyman.

The paradoxical title of this little pamphlet does but enhance its effect. The author's identification of "religion" with "ritualism," as contradistinguished from piety or godliness, and his argument based on that identification are alike ingenious and effective. It is a well-timed production, and we wish it all success.

"Man of God."

BY THE REV. H. MCSORLEY, M.A., VICAR OF ST. PAUL'S,
TOTTENHAM.

THIS phrase, "man of God" occurs twice only in the whole of the New Testament, viz., 1 Tim. vi. 11—"But thou, O *man of God*, flee these things;" and 2 Tim. iii. 16, 17—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the *man of God* may be perfect, thoroughly furnished unto all good works."

It has been argued by Romanists that this phrase "man of God" never means a private individual, but always "a prophet, a special messenger of Almighty God."

We, poor benighted Protestants, have always been in the habit of regarding this latter text as our palladium of strength. But now it appears we are entirely mistaken; we have misunderstood the passage altogether, and instead of our finding here support for our theory that every man should read the Scriptures and find them profitable too, we must be content with knowing that Holy Scripture is intended only for the "man of God," and such a man is not, and cannot be, a private individual, but must be a prophet, or else some special messenger sent by the Almighty! The passage of course is employed to show therefore that the ministers of the New Law alone are entitled to be looked upon, each, as a "man of God."

In reply to this we submit the right and proper way to proceed is to ascertain the meaning of the phrase in the Old Testament, where it occurs upwards of sixty times, apply it to the New Testament, where it occurs only twice, and then ascertain what in the New Testament the phrase must mean in its extended sense.

We find it applied as follows:

To Moses six times.*

To David three times.†

To Elijah five times.‡

To Elisha twenty-eight times.§

To Shemaiah twice.||

To a prophet (unnamed) five times.¶

To the Angel of the Lord five times.**

To Samuel four times.††

1. The first thing which strikes me in reading this enumeration of particulars is the remarkable fact, that in no one instance does the phrase appear to have been applied to "a priest." Therefore is it not right to conclude that if the ministers of the New Testament occupy the position of "priests," not one of them can put in the claim to be

* Deut. xxxii. 1; Joshua xiv. 6; 1 Chron. xxiii. 14; 2 Chron. xxx. 16; Ezra iii. 2; Ps. xc. title.

† 2 Chron. viii. 14; Neh. xii. 24, 36.

‡ 1 K. xvii. 18, 24; 2 K. i. 9, 11, 13.

§ 2 K. i. 9, 11, 13; 2 K. iv. 7, 9, 16, 22, 25, 27, 40, 42; 2 K. v. 14, 20; vi. 10, 15; vii. 2, 17, 18, 19; viii. 2, 4, 7, 8, 11; 2 K. xiii. 19.

|| 1 K. xii. 22; 2 Chron. xi. 2.

¶ 1 K. xx. 28; 2 Ch. xxv. 7, 9; 2 K. xxiii. 16, 17.

** Judges xiii. 6, 8; 1 Sam. ii. 27; ix. 6, 7.

†† 1 Sam. ix. 6, 7, 8; 1 K. xiii. 28.

regarded a "man of God"? This settles the question as to the priesthood of the ministers of the New Law.

The only objection to this reasoning is to be found in Ps. xcix. 6, where it would appear as if Moses should be regarded as a priest, thus, "Moses and Aaron among his priests, and Samuel among them that called upon his name." But as Moses was nowhere consecrated to the priesthood, it is plain that a comma should be placed after his name, and then it will read, "Moses, and Aaron among his priests, and Samuel among his prophets," &c.

2. The next thing which becomes apparent is this, that as the phrase is limited to prophets or special messengers sent from God, therefore ministers of the New Testament are to be regarded as such, and such consequently was Timothy.

3. The third thing which comes out is this—that Scripture is sufficient to furnish the man of God for his holy office, so as to make him "perfect." Therefore "tradition" is unnecessary. Scripture alone is all-sufficient.

4. But it is a grand mistake to suppose that the "man of God," means only in the New Testament a prophet, or special messenger sent by God. I would ask, What are believers at first? Are they not "babes in Christ"? And as such what is required of them? Surely it is to desire the sincere milk of the word, 1 Peter, that they may grow thereby? And what do they consequently become? Why, of course "of full age," Heb. v. 14, or "perfect," and when they reach unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 13, assuredly each becomes a "man of God," and consequently Holy Scripture is as much intended for him as if he had been a prophet or a special messenger sent by God.

ANTIQUITY; NOT ANTIQUATED.—Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable, if it were worth the while; but they take it as a young heir takes his estate, who says, "I shall build me a modern house to live in, but I'll keep the old castle as a ruin;" and so they have some scientific or literary house to live in, and look upon the Bible only as a romantic relic of the past.

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BISHOP HEBER says: "A cheerful heart paints the world as it finds it, like a sunny landscape; the morbid mind depicts it like a sterile wilderness, pallid with thick vapours, and dark as 'the shadow of death.' It is the mirror, in short, on which it is caught which lends to the face of nature the aspect of its own turbulence or tranquillity."

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